It hath been already proved in the first chapter, that the upshot of that Pythagoric doctrine, that nothing could be generated out of nothing pre-existing, amounted to those two things mentioned, viz. the asserting of the incorporeity and irigenerabiiity [s]of souls, and the rejecting of those fantastic entities of forms and real qualities of Bodies, and resolving all corporeal phenomena, into figures or atoms, and the different apparitions or fancies caused by them. But the latter of these may be further confirmed from this passage of Aristotle's, where, after he had declared that De-njocritus and Leucippus made the soul and fire to consist of round atoms or figures, like those *kv r(p atpi Zvepara,* those *mmenta* that appear in the air when the sunbeams are transmitted through crannies; he adds, iWs 8J *KCU TO irapa*

NatAusc. I. ,-.- /j *r* % *t* | » | ,*f*

i. c. 2. [This [r(*>v] JJLwayopawv A£yo//,£vov, *rrjv avryv* £)(av mistSe[C1]for *%[lt]*voiav, etyacfav* yap *rwtg* avrwv, ^//v^ijv *Eivaira* thepassageis Iv *rip a&pi* ^vcr^ara, *ol* §€, TO *ravra Kivovv.* And ^, cap. ii![1] that which is said amongst the Pytha-oper.]°[m] [u] goreans seems to have the same sense, for some of them affirm, that the soul is those very &J(r/zara, *ramenta,* or atoms; but others pf them, that it is that which moves them:—which latter doubtless were the genuine Pythagoreans* However, it is plain, from hence, that the old Pythagoreans pbysiologized by frW/jara, as well as Democritus; that is, figures Itnd atoms, and not qualities and forms.

* But Aristotle's Materialists, on the contrary, taking it for granted, that matter, or extended bulk, is the only substance, and th^t the qualities ^nd forms of bodies are entities really distinct from those modifications of magnitude, figure,